

A  
TESTIMONY  
OF  
God's Power

Breaking Forth, and Arising over the  
POWER OF DARKNESS:

Wherein is shew'd, How Sin Entered at the first;  
and the Great Love of God to Man, in giving Do-  
minion, through the Seed, over this Advet-  
sary of Mankind, the *DEVIL*.

With a Description, according to the Measure of  
Grace, of what the People of God in their Lives  
are come out of, and deny, being Unprofitable, with a  
Manifestation of the Faith we are gathered into, and our  
Obedience to, and Worship, and wherein they consist.

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By Samuel Watson.

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*For the Lord spake thus to me with a strong Hand, and instructed me that  
I should not walk in the Way of the People, Haish B. 11.*

*And in the Letter which he wrote things that he could not  
more perfectly*



*[Faint, illegible text visible through the paper, likely bleed-through from the reverse side. The text is arranged in several lines and paragraphs, but the characters are too light to transcribe accurately.]*

A  
 TESTIMONY  
 OF  
 God's Power,

Breaking Forth, and Arising over the  
 POWER of DARKNESS:

**A** Rise thou Heavenly Birth, whose Glory is come up over all the Earth; for the Beauty of *Zion* is broken forth, to shine in his Power and Strength, to scatter all thine Enemies, and remove them as a Cloud: For who is a God like unto thy God, thou Little Stone, cut out of the Mountain without hands? Must not all the Hills and Mountains fall before him? Yea, that *Capernaum*, who is Exalted so high (where the Mighty Works have been done, yet not Repenting) must be brought down before Thee: the High and Lofty, in this thy Day shall be brought low, and abased before Thee: the Golden Image, set up through the Subtilty of the Man of Sin, thine Adversary, which through Rebellion to thy Glory, makes Nations, People and Languages, fall down and Worship it; this shall be broken down by thy Power, and become as the Chaff on the Summer's Threshing-Floor: and He alone, who is King of Righteousness, Prince of Peace, shall Raign over all, whose Right it is, whose Kingdom is an Everlasting Kingdom; and thou givest thy Little Flock a Fee-ling of this thy Kingdom; through thy Grace thou makest them Inheritors of this thy Kingdom, in the Sense of which Everla-

ting Joy springs up into their Souls ; and the pourings in of thy Precious Oyntment is renew'd to thy little Babes ; & thou makest their Bones to flourish as an Herb ; yea, these Tender Plants, through the Shinings forth of thy Glory they grow continually : So what is nearer unto Thee, thou Glory of *Israel*, then that which thou makest Partaker of thy Divine Nature ? Is it not Bone of thy Bone, and Flesh of thy Flesh ? Is it not betrothed to thee in Righteousness, and become precious to thee days without end ? Hast not thou put an End to the World in its Flesh, which is Corruptible, Sinful and Unclean ? and hast gathered into a New and Living Way, which is Consecrated through his Power, who hath abolish'd Death, to give Life unto the Sons and Daughters of Men.

This is he of whom it is spoken, *A Prince shall Rule in Righteousness* ; in whom is Life, and the Life is the Light of Men, the Everlasting Word, the *Emanuel*, the Help of the Poor, who gives a Kingdom to them that Travel on in the Righteous Path, which is prepared for the Ransomed to walk in, where the Unclean and Double-mind cannot walk, its too straight for them ; they must first have their Eye Single, be Stript, and Wash'd in *Jordan*, the River of Judgment, ere they can easily pass in this Holy Way (prepar'd for those, viz. *them that Fear the Lord*) where no Lyon nor Ravenous Beast can come ; yet the Way-faring Men, though Fools (to the World) cannot Err therein : Happy Condition to enter into, to be a Fool for Christ's sake (as the Children of God were) that thou mayst be Wise in him, in whom is all the Fulness of the Treasures of God. And if thou wouldst be truly Wise, and enter into this straight Path, which leads to Life, this is thy Way, *Become a Fool (to the Wisdom of this World) that thou mayst be Wise* : But that which feeds on the Tree of Knowledge, Forbidden Fruit, Corruptible Wisdom, cannot endure this (Mean, Low, Contemptible) yet sound Doctrine : For

*I Cor.* the Preaching of the Cross is to them that Perish, *Foolishness* ;  
*I. 18.* to the *J. ws*, a *Stumbling-block* ; but to them that Believe unto Salvation, it is the Power of God : Behold what Difference here is in effect of the same Precious Truth, the Gospel, and preaching of the Cross unto People ; unto one sort, accounted *Folly* ; to another, counted the *Greatest Wisdom* : For after that

in



in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the Foolishness of Preaching to save them that believe, wherein we come to see, having an Eye opened, how Satan has blinded Multitudes of People with his Wisdom, which is from Beneath, lest the Light of the Glorious Gospel should shine in their Hearts. And let us examine how it was first, Upon diligent search we find, It was principally in striking at the Root of Innocency, through the Subtilty of the Serpent, that leads into his Power of Darknes, who began to work to undermine that Simplicity which man had in the Beginning, wherein the Powerful Creator placed him, being his own Workmanship, in Righteousness and Holiness; in this he stood as a Noble Vine, yet subject to Degeneration; therefore the Subtilty of that Enemy, who had more Craft then all the Beasts of the Field, cunningly seeks by all Means possible to subject this Creature, in whom God's Image was, and bring it into Vanity, to believe a Lye, in a False Hope, to Bring the Creation in Subjection to his Power; so he gets an Entrance in her, where he knew the Weakness most lay (*viz.*) in *Eve*; and through that fallen and perverted Subtilty he tempting her, she became to subject to him, though not Willingly; for there were Reasonings, and some Relistings, for she said, *God hath said, We shall not Eat thereof*: but being overcome through the *Evil*, she thereby Tempted *Adam*, which they receiving into their Hearts through Unbelief, they became fallen from their Innocent State, into the Degenerate Plant of a Strange Vine; for, if they had stood in the Belief which God had placed in their Hearts, to believe his Command, and not lend an Ear to another, they had kept in the Beautiful State. But he whose working is from this, the beginning in Lying Wonders, dazes the Eye with a seeming Glory, and brings them into an Unbelief of what God had spoken, to believe a Lye; hence he is called, *The Father of Lyes*, so the Father of Unbelief: For, the Ground of Unbelief is lending an Ear to the Lyar, which brought *Adam* and *Eve* subject to Vanity, being Disobedient to the Heavenly Command; and many through Disobedience in Earthly *Adam* were made Sinners: The Good Root of Innocency being brought under, the Evil Root of Unbelief,

*How Man  
came to  
fall and the  
Evil Fruit  
thereof.*

belief, that sprung up, in which they were departed from the Living God, drove out from his Paradiſe and Preſence; here came into man the Loſs, the Good Land, and the Fruitful, to become a Barren Wilderneſs; the Pleaſant Place of Life and Light, turned into Curſed Barrenneſs, Death and Darkneſs; ſo that the whole Earth, through the Inchantment of this Prince of Darkneſs, became Barren, as ~~to~~ its former Natural Production of Good Things, and brought forth Thistles, Bryars and Thorns: ſo into Trouble man was involved, and muſt of neceſſity eat his Bread in the Sweat of his Face; and here abides by nature as one in Bondage to the Prince of the Air, being captivated into his will, he makes him feed in the Duſt with him; and he draws him on by the Cords of his Vanity in all the Wayes of Perdition, that he in this Eſtate is given up to believe a Lye, and cannot in the leaſt do any thing (by his own ſtrength) which may tend truly to his Comfort, Peace and Satisfaction; for in his fallen Eſtate he had not ſo much as the True Knowledge to get a ſufficient Covering for his Nakedneſs. But tis obſervable,

Gen. 3. God, in his Compaſſionateness to his Creature, Man,  
12. which he had made, firſt gave unto him a Coat of Skins,

the firſt of God's making for Man; but how far Man is run from this plain Garment, Ages and Generations ſince demonstrate the Latitude of their Superfluouſneſs herein, which the Spirit of God has been Grieved with, and has ſent his Servants and Prophets to teſtifie againſt (thoſe Branches of the Evil Root of Pride both in the Dayes of Old, and in theſe latter Dayes: For the Lord hath ſaid, *Because the Daughters of*

Isa. 3. *Zion are Haughty, and walk with Stretched-forth Necks, and*  
16. *Wanton Eyes; therefore he will ſmite the Crown of Pride, and diſcover the ſecret parts of their Iniquity; and he will take away the Bravery of the Tinkling Ornaments, the Chains, the Bracelets, and the Muſſers, the Rings, the Noſe-Jewels, and the many Changeable Suits of Apparel: but the Time ſhould come, when theſe things ſhould be put of; and inſtead of that Beauty, Burning. And the Lord has brought many to know a Change from theſe things, through his Everlaſting Love, and has Redeemed many Sons and Daughters of Zion, through the Spirit of Judgment and Burning inwardly, and brought into Jacob's ſtate, who was a Plain*  
Man;

Man; and who are of that Seed love it still: And the Ornament of a Meek and Quiet Spirit, that is put on by those who love the Lord Jesus, in whom is Life unto the Soul; for the Kings Daughters are Glorious within; this Glory the Royal Seed of God are made Partakers of; and there is none but the Blind and Ignorant, which press not after this Glory.

But to proceed a little further, as touching the Inward Digression of this fallen Estate; Man being brought into the knowledge of Evil, and into its Bondage, which before was hid from him, and he clear of; in this the Serpent begets an Assistant or Co-partner with him, to fight against God, and their Aspiration would be, *to Live forever in this Estate*; but the Almighty seeing that, he placed *Cherubims*, and a *Flaming-Sword*, which turned every way, to keep the Way of the

Gen. 3. 24.

Tree of Life, though man in his Wicked State would feed on the Tree of Life, and Live forever; God has decreed the contrary, and shut him out: Here is the Ground of all Fighters against God, being Naturally in the Transgression of the Heavenly Command, they would live forever in it, and be exalted above all that's called

*The Ground of Fighting against God, and his People.*

God. Here is the depth of Satans Policy and Power, to keep Man under his Dominion all the dayes of his Life; possessing him with a strong Belief, *That though he lives in this (sinful) State and Condition, he shall not Dye.* O! how hath the Power of Darknes over-spread Nations through this Lye? And what Multitudes in this Decision have been carryed Head-long in this Path of Destruction? never coming to know the Power of that Voice which was to *Adam, Where art thou?* for, this gave him quickly to apprehend, he was wrong, and he had lost the Favour of a Heavenly Creator, and become Adulterate with a Fallen Angel, who came to lose that Name, being departed from Purity, he was termed Serpent, and on his Belly to creep; and the Dust to be his Food; corruptible things he gives them plenty to feed on, who obey him, the Prince of Darknes, and they grow strong herein, who are his Children and Servants, to work the Works of their Father; as 'tis said, *Ye are of your Father the Devil, and his Lusts ye will do.*

So that *Cain*, the first-Born, through that seed of Evil and Enmity against God, which stood in his Flesh, through his Disobedience slew *Abel* (his Brother) and so became a Fighter against God ; for the Ground of this was, *Because God accepted him not in his Sacrifice* ; but *Abel*, he being more in the Innocency of God, in that he was accepted : But no sooner was man brought into the Degenerate and Lost Estate, but the Vertue of the Creator issues forth that Everlasting Help, wherein Power is laid to Restore him out of it, lest all should Dye unto Eternity ; for that was the Work of the Enemy, to bring all under the Curse unto Eternity. But through the Creator's Infinite Knowledge of a Glorious Birth in his New *Jerusalem*, he crushes the power of the Adversary in his very Entrance, or Beginning : for as that which proceeded from the Serpent was Death, and brought into Death ; so that which proceeded from God was Life, and brought into Life again : In this (word) wherein he said, *The Seed of the Woman shall bruise thy Head, and thou shalt bruise his Heel* ; so that *Adam* coming to hear God's Voice, there was something still remained in him, and a Seed, in which, as he came to believe in it, *would gather him out of the Fall, that he should not dye unto Eternity* ; which Seed was from the beginning not that by Nature but that by Grace ; for the Nature of Man was Corrupted through the Sting of the Serpent : but in that something of the Word remained, which was incorruptible, in this was *Abel* accepted, and Generations gathered out of the Fall through believing in it. This is the Word which was in the

*Our Foundation and Principle from the Beginning.*

Beginning, which was God, which was Life, which Life was & is the Light of Men to all Generations : In this Light, shewed forth in the Seed, the Promised Help, *Abel* offer'd a Sacrifice acceptable, by Faith ; *who* (as saith the Apostle) *being Dead, yet speaketh* : Which I bear Testimony to is our Principle, even that Faith wherein God is pleased with us ; though hated by the World, and in Scorn called *Quakers* ; so that from the Beginning, through the Seed, Satans power hath been broken down. And herein we come (all that are of this Seed by Grace) to have an Eye opened, to comprehend and fathom the Depth of Satan ; 1. How his Power entered : 2. How

far his Power reacheth: 3. How quickly it is Overturned. *First*, How his Power Entered, is already mention'd. *Secondly*, His Power reacheth so far as the Nature of Disobedience, which entered in the first Transgression, stands in Man; so that all who remain in this Nature, and are Branches of this Evil Root, they Dye in Sin and Misery unto Eternity. *Thirdly*, In the Seed and Vertue of God's Power, which was from the Beginning, Man turning to it, through Faith, quickly is Satan's power overturned: so that Nations need not plead a Necessity for living in sin, under the power of this Prince of Darkness term of life: For, who come to the Light of Jesus, which is appointed of the Father to Restore out of the Fall, in him is witnessed Satan's power overthrown, But remaining in the Disobedience, the Heart is desperately Wicked, full of Evil Imaginations and many Inventions, being tossed by the Prince of the Air, who rules in them; and the whole Earth came Corrupted, by all Flesh's corrupting its way, through Uncleanness, so that it Grieved the Lord, and Repented him that he had made Man: Yet some there were that Believed in the Seed, as *Noah*, when he kept in the perfect Feeling of it; and in this God moved him to prepare an Ark (for, with him he would establish his Covenant) which Ark was for the saving a few Living Souls, with a part of the whole Creation, in Expectation, through his Divine Love unto Mankind, that in the Latter Dayes better Fruits would be brought forth by them to his Glory; for 'tis said, *God Warned him of these things, wherefore he prepar'd an Ark for Preservation*. So that the power of Satan reacheth so far, in all who remain Disobedient, as to cause their utter Destruction and Ruin of Soul and Body, as it was in this Deluge.

And what was the Cause of this their total Destruction? Not for want of the Love of God to them, in his Seed and Spirit striving with them; wherein was Power, believing in it, to give Strength to walk up to God: But in being given up to the Lusts of their own Hearts, they wrought Wickedness; and the Witness of God was covered in them through the Vail of Death, receiv'd in *Adam's* Transgression. Yet here we prove, That God had a Witness for himself in the First Generation. And his Love was not wanting to *Cain*, in that he said to him, *If thou*

doſt Well, ſhalt thou not be Accepted? but he ſinned, though not after the ſimilitude of *Adam's* Tranſgreſſion; that notwithstanding God ſpoke to him, he Rebelled, and Slew his Brother. And his Spirit did ſtrive with People in thoſe dayes, which he ſaid, *Should not alwayes do ſo*: This was the Holy Witneſs of God, wherein he made known himſelf, in thoſe dayes to a Little Remnant, which walked with him, and felt his Redeeming Power to Bruiſe the Head of the Serpent.

And after the Flood, 'tis ſaid, *God Remembred what Man was*, and that the Thoughts of his Heart continually were but vain, in that Natural State, and Weakneſs and Imperfection ſtill continued upon the Creature; ſo he gave Tokens unto Man, That no more the Waters ſhould Over-flow the Earth, but there ſhould be Seed-Time, and Harveſt:

And he ſaid to the Sons of Noah, *Be Fruitful, and Multiply, and Replenish the Earth*; for the Fear and the Dread of you ſhall be upon every Beaſt, and upon every Fowl of the Air, and all that Moveſh upon the Earth, &c. Thus God made known his Love and Power unto Man again, in making all Creatures ſubject to him; which Power, we ſee, is rightly from the Creator, and not from the Serpent: though in his Uſurped Power, he hath inſufed a False Belief into Man, That in Falling Down to him, or Obeying his Will, he can give them all theſe things, which he never had Right to give: ſo what the Wicked have, its

abused by this Uſurped Power; and that ſaying is *Prov. 21. 4.* verified, *An High Look, and a Proud Heart, and the Ploughing of the Wicked is Sin*: For, though he ſaid unto the Woman, *Do this, and thou ſhalt not Dye*; yet the Command muſt ſtand over the Head of the Serpent, *The Day thou Eat'eſt thereof, thou ſhalt dye*. So this Bitter Root, or ſeed of Evil,

this Traytor the Devil, hath ſown in the Heart of Man from the Beginning, which is ſin; and in his ſecret Policy, he makes it in apprehenſion ſweet unto the Taſte: ſo that every one in retaining and commiſſion of ſin, has a kind of Delight or Complacency in this Natural Corrupted Courſe, which ſtaineth the Soul. And the Cauſe of Man's abiding here, is, in that his Eye is Blinded, and the Senſes Corrupted; ſo that here is a ſtate of paſt Feeling of the Things of God; but, as I may



say, wholly swallowed up with the Works of Death and Dark-  
ness : so with a kind of Greediness the Envious man goes on in  
his way ; the Adulterer, the Lyar, the Swearer, the Proud, the  
Drunkard, the Dissembler, the Hypocrite, &c. all in a kind of  
Pleasure kicking against the Lord, who created them not to live  
in these things : Yet the Father of Lyes and Sins perswades the  
Hearts of many, through a False Alurement (which is Delusion)  
that notwithstanding these things (accounting them as Natural  
Corruptions) they shall not Dye ; but presumes of a Mercy  
from God, which he never appointed for the Transgressor ;  
for that which is appointed for him is Death : so that through  
sin, through the subtilty of its Author and Worker, seems plea-  
sant to Man, yet the End is Bitter, the Wages thereof is Death :  
Therefore all People are Exhorted in the Fear of the Lord, to  
Watch, lest the Root of Bitterness spring up in any, whose Love is  
to their *Creator*. And there is not that Necessity for  
Obeying this Enemy of Mankind, as Darknes, and *No Necessi-  
ty for living  
in Sin.*  
the Prince thereof, would labour to keep people in ;  
for with the Eye of God we see, That before the  
Law, before the Birth was Born, Jesus the Son of  
God made manifest in Flesh, here was the Spirit of God striving  
to bring man out of the Fall ; and unto some God shewed forth  
his Power, to work mightily in them, and by them, according  
to his Pleasure in those dayes, wherein mighty Things outwardly  
were made manifest unto the Sons of Men ; which Visible Appea-  
rances, after divers & sundry manners, were to continue until the  
coming of the Son of God, made manifest in Flesh ; whose Ma-  
nifestation brought in the Perfect Freedom (where he was In-  
wardly receiyed) in whom God now speakes to us ; then all that  
come to him, Raign over Satan's Power. So, in this, which is  
the Son, we see unto the state of things in every Season ; and in  
this Light there is no occasion of Stumbling.

In this Light we see the Ground of the Confusion of Language ;  
for the Time was, all the Earth was of one Language ;  
but the Hearts of the Sons of Men being full of Inventions, and  
Evil Imaginations ; they said, *Let us build a Tower, whose Top  
may reach to Heaven, lest we be scattered abroad in the Face of the*



*whole Earth*: Whose Safety is not in the Name of the Lord; they build a Tower in their own Imaginations, this still remains: Man by Nature would reach up to Heaven, by his own Workings; but its the Lord that scatters the Imaginations of the Wicked, and brings them to nought: for the Lord scattered the People upon the Face of the whole Earth, and stopt their Presumptuous Building; so the Name of it was called, *Babel*; which signifies, *The Confounding of Languages throughout the whole Earth*: Here People came to be divided into several Parts of the Earth, of which *Canaan* was one: And from the Sons of *Noah* sprung *Abram*, unto whom the Lord spoke, and made known himself in Power to him, in calling him out of his Country, which was in *Uz* of the *Caldeans*; saying, *Get thee out of thy Country, and from thy Father's House, unto a Land that I will shew thee* (which was the Land of the *Canaanites*, the *Hittites*, the *Amorites*, the *Perizites*, the *Jebusites*, and the *Gergasites*, to be given to him and his Seed) for saith the Lord, *I will make of thee a Great Nation* (for these Nations might be driven out, that his Seed might possess the Land) *and thou shalt be a Blessing; and I will Bless them that Bless thee, and Curse them that Curse thee; and in thee shall all the Families of the Earth be Blessed*: And in several places, where God appeared to him, he built an Altar, which still stands good Spiritually, where the Lord appears Inwardly in his Faithful People; its for the building them up, and fixing their Hearts upon his own Glory, that they may Reign over the Scattered Power of Darkness, which is yet abroad in the Face of the whole Earth. Yet *Abram* was not without an Exercise of some Fear among the *Egyptians*; for, by reason of his Wife, he expected they would Kill him: so that *Abram*, before the further Enlargement of God's Power to him, was troubled with Doubtings. But in process of Time, God appeared further to *Abram* in a Vision, saying, *Fear not Abram, I am thy Shield, and thy Exceeding Great Reward*: the Lord d-lighteth to enlarge and strengthen the Faith of those who Obey him. Notwithstanding, this was the Trouble of *Abram*, that he wanted Seed from his own Bowels; though the Lord said unto him, *As the Stars which cannot be numbered, so shall thy Seed be*: In this he believed, and it was imputed to

to him for Righteousness. And when *Abram* was Ninety years Old he appeared again to him, and said, *I am the Almighty God, walk before me, and be thou perfect: thy Name shall no more be called Abram, but Abraham; for a Father of many Nations have I made thee.* And though it ceased to be with *Sarah* after the manner of Women, yet *Abraham's* Faith stood in God, who spoke unto him in this manner, *Is any thing too hard for the Lord? and from Abraham he hid not his Counsel: For, saith the Lord, Shall I Hide any thing from Abraham which I do? or, Shall I not give Seed unto him, whom I know will command his Children and Household to keep the Way of the Lord, to do Justice and Judgment, that I may bring upon Abraham that which I have spoken of him.* The Faithfulness of this Patriarch God fore-see, wherefore he Blessed him, and his Seed after him, with an Everlasting Blessing; which Seed was *Isaac*, In which the Promise was to spread over all the Earth; whom *Sarah*, in her Old Age, Nursed up, and exhorted, to cast out the Bond-Woman, and her Son; for the Son of the Bond-Woman should not be Heir with *Isaac*; which Son of *Hagar* was *Ismael*, a Scoffer: so the Birth of the Free Woman is that to which the Promise is, of Blessing, Life and Peace in all Ages. But that which Bondageth the Just, is that of *Hagar*, which must not inherit the Everlasting Blessing. *Abraham* was tryed again, because of his Wife, with *Abimelech*, as he was try'd with *Pharaoh*; but the Lord spoke unto *Abimelech*, and said, *Restore the Man his Wife; for he is a Prophet; and he shall Pray for thee, and thou shalt live.* So that *Abraham*, the Prophet, had many Tryals with the *Egyptians*; yet through Faith, believing in God, he was delivered out of them all. He was further Tempted, and provoked to Swear through *Abimelech's* Unbelief; for he might have believed *Abraham* without that; but he perceived God was with *Abraham* in all that he did; wherefore saith he, *Swear unto me, that thou dost not Falsly unto me: Here is the First Occasion of an Oath (through man's Unbelief and Jealousie) for not being in the Faith of Abraham, Unbelief was the Ground of the Oath; wherefore Oaths continue to this day in all who are in Abimelech's*

*melech's Nature of Unbelief.* But who are come to Christ, and risen with him, which was before *Abraham* was, are come to the End of all Swearing, through Obedience unto him, the Son, whose Command is, *Swear not at all.*

And the greatest Tryal which *Abraham* had concerning his Faith, that to all Ages he might be called, *The Father of the Faithful*, was that, in offering up his Son *Isaac* to the Slaughter; forsaith the Lord, *Take thy only Son Isaac, whom thou lovest, and go to the Land of Moriah, and Offer him for a Burnt-Offering upon the Mountain which I will shew thee.* He Consulted not, but obeyed the Voice of the Lord. When he came to the Place, the Young Man said, *Behold the Fire and the Wood; but where is the Lamb for a Burnt-Offering?* The Answer of a Tender Father

*The Faith of Gods Children must be Tried to the Full,* was, *My Son, God will provide Himself a Lamb:* For he believed, though he should Dye upon that Mountain, God was able to raise him up. But *Abraham* was to the very utmost to be tried, in that he bound his Son, and laid him on the Wood, and stretched forth his Hand to slay him: But how

near is God to his Faithful Ones, as he was to *Abraham*, by the Angel of his Presence? He makes known his Faithfulness, shewed forth in the Work, in that he saith, *Now I know that thou fearest God, seeing thou hast not withheld thine only Son from me:* so a Ram was provided by God, which was hid from *Abraham's* Eyes, till his Faith was tried to the full; and the only Son, which was more dear to him then all besides, was preserved: So *Abraham* called the Name of that Place, *Jehovah-jireh*; signifying, *The Lord will Provide for his Faithful Ones to the End of the World:* For the Blessing then was multiplied upon *Abraham*, *That his Seed should be as the Sand of the Sea Shore:* and his Seed shall possess the Gate of his Enemies. As it was with *Abraham* here, so is it with the Faithful, who are of that Seed to this day; the Lord their Creator tries their Faith after divers manners, that the Tryal of their Faith, which is more precious then that of Gold, may appear. For, as the Mystery of Faith, is that which is held in a Pure Conscience; it is also that, and of the Nature of that Power which purgeth the Conscience from dead Works, to Serve and Fear the Living God, making willing to Obey the  
Lord

Lord in all things, and to give up for him that which is the Nearest and Dearest in the Eye by Nature, that nothing may remain but what is of the Seed through Faith. For now let every one examine themselves, that their Faith, which they profess, work so far by Love to God, that in it, and through it, they give up that to the Death, though it be a Dalilah by Nature, yet is

*The Work  
of Living  
Faith.*

Sinful, the Evil and False Birth, which must not inherit the Kingdom; as this Patriarch's Faith led him to give up his only Son to be slain, which was to inherit the Promise. And here the Works of our Father *Abraham* come to be followed; and the Acceptance from God in the Work (which brings us into Purity) is made unto us Justification: for 'tis written, *Abraham Believed in God, and it was imputed unto him for Righteousness*: This is that Living Faith by which *Abel, Enock, Noah and Abraham* were justified through their Obedience in it. And this is that which the Apostle preached, *The Word of Faith, which was from the Beginning to all that Believe in it*; which the Children of God in these latter Dayes now live in, and are Witnesses

of: This gives Victory over the World, over Satan, and his usurp'd Power; so that through the Life and Vertue of it his kingdom comes to be Abolished; for that which has an End is through the Everlasting Love of the Father Consumed, and Raign'd over: But that which in and through this Faith is established viz. Salvation, shall never have an End, which we, in Reproach called *Quakers*, are Witnesses of; and declare unto the World, without this Faith God is not pleased: and having this, what are all Works of Man; all Observations which stand in the Will of Man, in his fallen Estate; all Traditions, received from the Fathers; Precepts of men, by which People are now taught the Fear of the Lord? Are they not all Works without this Living

*How Sa-  
tan's King-  
dom comes to  
an End.*

*Isaiah 29.  
13, 14.*

Faith (the Birth of *Hagar*, which must not inherit) so Dead as the Body is Dead without the Spirit? O! then this is the Cry of my Spirit in the Inward Parts, Why should any rest in that Faith which gives not the Victory over sin, which brings not the Salvation of their Souls? *What is the Cause*, may it be questioned?

*The Ground  
of the False  
Faith*

sion'd? Certainly not another Cause, but that which blinded the Eye from the Beginning, and brought into a False Faith, which was the Serpent's Work; saying, *Though you do this, you shall not Die*: Here he set up the Law of Sin and Death; which Law of Sin Nations obey in their Lusts, even all in whom the Godd of this World hath blinded their Minds, that they might not see the Glorious Gospel shine unto them: These set up a Faith in their several Imaginations, and act by it works of their own Righteousness; so glory in that which proveth their own Shame, which never works the Righteousness of God.

Objection, But some may yet say, *Which is the True Faith? and how is it obtained?*

*Answer, Faith comes by Hearing, and Hearing by the Word of God:* Now here lies the Mytery, How this Hearing comes to be made known by the Word? *Answer.* Christ Jesus the

*The Author of True  
Faith.*

Word, which was from the Beginning (once with the Father) is the True Light which lighteth every one that cometh into the World: Then every Man and Woman search thy self inwardly (for, *Whatever is to be known of God is made manifest within*) and thou wilt find the Light, the Word, Knocking at the Door of thy Heart, and opening in thee; this is that by which Hearing cometh, not a Natural Hearing, which thou receivest in thy Natural Birth; but a Spiritual Hearing, which thou receivest in the Begotten of the Father, Christ Jesus: this opens the Ear to Hear his Voice, who is the True Shepherd, who calls his Sheep from the Mountains and Hills of Fruitless Profession (where they have been scattered as in a Dark and Cloudy Day) he brings them to the Low Valleys, where he feeds them with Living Bread and Wine to their Souls: and this is that which begets a Belief in thy Heart; *For, with the Heart a Man Believeth, Röm. 10. 10.* (when Faith is wrought in it) *and with the Tongue Confession is made unto Salvation.* The Operation of True Faith is when thou feelest Christ's Love and Power stripping thee of thy Old Garment of Sin and Filthy Rags, which

is thy own Righteousness received by Tradition; and comes on cloath thee with Innocency, Purity and Holiness: so that now through his Blood, who is the Lamb of God, thou art Washed from the Spots of Uncleanness and Natural Corruptions (Root and Branch of sin so much pleaded for to live in) this thou findest by him, who is made manifest and appointed to that End, to destroy the works of the Devil, which the works of sin are; this subdued, and brought into Death, then thou comest to know the Tongue of the Learned, and confessest with it to God's Glory unto this precious Salvation: And here thou art raised up out of that Antichristian Darkness, wherein People are kept by the Prince of it, in a false Faith; but now being made alive to God, through the Quickning Spirit, thou art brought to confess, *That Christ Jesus is come into the World, thy Saviour, to save thee from thy Sins*: for this was the Testimony of the Servant of the Lord, *The Life that I now live is by Faith in the Son of God*. [Mark] It stood not in mens Directories, Writings, Forms, or the Works of Men's Hands, which are polluted; but in the Son, in whom is Life, which is Immaculate. And who is that Antichrist, but he that confessest not (thus from the Work in his Heart) that Jesus is come in the Flesh: This is that Spirit which we have heard should come, and is now already in the World; therefore saith the Apostle, *Try the Spirits, whether they be of God, yea, or nay*: The Day, and Time, and Spirit of Tryal is witnessed; and in this Spirit and Power, who confesses him to be come, and made manifest in their Mortal Body (2 Cor. 4. 11.) unto whom the Gift is not only to Believe, but Suffer; such are persecuted, and imprisoned, and spoiled of their Goods, yea, put to Death by those who in Words confess him, yet in Works deny him, so are Reprobate concerning the Living Faith, which is that Antichrist the Apostle declares of.

And this Antichristian-power of Darkness in words Falsly is Christendom cover'd with, and will not bring their Deeds to the Light, that it may judge them: Is it not the same Power and Prince of Darkness, which rul'd in *Pharaoh*, that's gotten up now (in the high places of Wickedness) who would not obey the Lord, though his Honourable Servant *Moses* was sent unto him, for that very End, in the Name of the Lord *Jehovah*, that he might



let *Israel* go, and put a Stop to that Cruel Bondage, by which he enslaved them in those dayes : But the Heart of *Pharaoh* was hardened against the Lord, and he grew worse and worse, notwithstanding the many *Plagues* and *Judgments* which were pour'd forth from the Lord upon him ; but nothing would work upon him by reason of the Blindness and Hardness of his Heart, till the First-born were slain ; then, by Death, the King of Terrors afrighted him, so that he lets them travel on ; but he and his Host being yet alive, his Design was, *To Slay them in their Journey* : but the Almighty knowing how to Deliver his own, and to overthrow the Horse, and his Rider, and all the Chariots of Wickedness ; when they came to the strait God appear'd, and *Israel* was delivered ; though the Murmurer got up amongst them, and said to Meek *Moses*, *why hast thou brought us hither to dye ? were there not Graves enough in Egypt ?* But he, whom the Lord had raised up to go before them, stills their Murmurings, and Exhorts them only, *To stand still* (in the Faith, for they were of the Seed of *Abraham*) and *they should see the Salvation of the Lord* ; so he wrought Miraculously for them, and divided the *Sea* hither and thither, that it stood up as Walls on each side for *Israel* to pass, as on dry Land : But those who wrought Wickedness against *Israel*, and would not let them Sacrifice according to God's Appointment, he Overthrew, by bringing the *Sea* into its course again, that it perform'd its Work upon his Adversaries, which was a total Destruction of them. The Consideration of this might make Kings and Rulers Astonished, who lay Oppressions and Bondages to hinder the True *Israelites* of God now from offering their Sacrifice as God requires it of them, in their

*That which  
would bring  
Rulers into  
a gold State*

Peaceable Meeting together, lest the same *Jebovah*, whose Arm is not morten'd, bring the like inevitable Judgments ; I would only exhort them, To Kiss the Son, lest he be Angry, and Embrace him who is the True Light, that they may come to witness it shine in their Hearts, which would give them the true Knowledge of God, which would Melt them and Molifie them, which would reduce them out of this *Pharaoh's* State, and bring them to love his Commandments, who is the Prince of Peace ; to his Scepter all must bow, though Multitudes at this day, through the Ignorance



rance of their minds, and Unbelief of their Hearts, Rebel against him; yet he it is, whom Nations must know hath said, and will perform it, concerning the Establishment of his Everlasting Kingdom, which shall never have an End; *Those mine Enemies, that would not that I should Raign over them, bring them before me, that I may Slay them.*

Now we are not as those (who declare this) that look outwardly for the Visible Sword to come to do this; *Phil. 3. 3.* but are of that Circumcision made without Hands, who have no Confidence in the Flesh, who Worship God in Spirit and Truth, who have felt him slaying the Enmity in us, even our Lusts and Sins, the Cause of War and Bloodshed; so Rooting out the Unbelief sown by Nature, which stood up in Opposition to his Life now raised up in us; so that he hath slain it, who is the Word, and Reconcil'd us to the Father in and by the Vertue of his own Power, that we come no more to live in the Lusts of the Flesh, but unto him in Spirit, who hath taken the Government upon his Shoulders, and keeps his little Flock therein, to perfect his Praises in *Sion*, and Magnifie him in *Jerusalem*: This Sword of the Spirit is drawn against the Man of Sin; who are on the Lord's side, they take it unto them; who are Regenerated and Born again, they are the Soldiers of Christ Jesus (who is called in Scripture, *The Captain of Salvation*) such help the Lord against the Mighty: *they Wrestle or, Fight not against Flesh and Blood, to slay the Creature; but against Principalities, Powers of Darkness of this World, and spiritual Wickedness, which is got up in the High Places: When Israel Revolted they got into a High Place of Wickedness, and caused Aaron to make them a Molten Calf, and worshipped that instead of the Living God; saying to that Golden Image set up, These are the Gods that Brought us Forth. What is it now that God is Displeased with, but a Revolting from his Light and Spirit, and setting up the Inventions of the Brain, and the Works of Men's Hands, and that to Worship, which is an Abomination to the Lord. So that the Children of the Light, they put on the whole Armour of God, whereby they are able to stand against these Wiles of the Devil, having the Loins of their Minds girt about with Truth;*

*What the New-Born Children of God Fight with.*

and their Feet Shod with the Preparation of the Gospel of Peace; and the Shield of Faith, which in all Ages Quenched the Fiery Darts of the Devil; so that his Power is broken down through the Word of God, which is the Sword of the Spirit.

Obj. But some Object, Abraham, Moses and Samuel, though they were Prophets, yet they used the Visible Sword.

Ans. This was in a Time before the Law, and under the Law, which was added because of Transgression, until the Seed came to be manifest in Flesh, which was Christ, the Everlasting Covenant; of whom it was Prophesied by the Prophet *Micah*, who came to see the Transgressions of *Israel*, and declare unto them their Sin; in that they *built up Sion with Blood, and Jerusalem with Iniquity*; and this was their Practice, *The Heads thereof Judged for Rewards, the Priests Taught for Hire, the Prophets Divined for Money*; notwithstanding these Abominable Things, they concluded, *None Evil should come upon them*: but saith the True Prophet, who spoke in the Name of the Lord, and Preached not for Money; *In the Last Dayes it shall come to pass, That the Mountain of the House of the Lord shall be Established on the Top of the Mountains, and Above the Hills; and People shall Flow unto it; and many shall say, Come, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; for the Lord will Teach us of his Wayes, and we shall Walk in his Pathes: For, the Law shall go forth of Sion, and the Word of the Lord from Jerusalem. He, the Prince of Righteousnes, who was then to come, should Rebuke many People and Nations (by his own Spirit) and they should turn their Swords into Plough-Shares, and their Spears into Pruning-Hooks; so that (in this Dispensation) Nation should not lift up a Sword against Nation, neither should they learn War any more.* This is he of

The Son of God, whom we are Witnesses, which was before Abraham was, who is the Vine; and under him we are come to sit, who causes his Branches to bring forth Fruits of Righteousnes, Equity, Peace and Good-will towards all men; whose Command was to Peter, *Put up thy Sword; for he that Slays with the Sword, by it shall be Slain:*

*Slain* : which was in the dayes of his Flesh laid down, and continueth unto the Generations that follow and obey him ; and they are his True Disciples, which obey him. And after his Ascension, to some he appeared in the Light of his Countenance, in order to their Conversion. As to *Paul*, he appeared as a Light shining round about him, which wrought Astonishment in him, and brought him to the Ground, till which time he was in a state of making Havock outwardly of the Church ; but the Voice was Powerful which called unto him, and through Obedience to the Heavenly Vision and Power of God, not consulting with Flesh and Blood ; he was Converted to Preach the Gospel, and sent unto those *Gentiles* whom God had delivered him from, to declare unto them the Riches of the Father in Christ Jesus ; when his Eyes were opened by him, the Covenant of Light, then he was to open their Eyes, in turning them from Darknes to Light, from the power of Satan into the Power of God, that they might receive the Forgiveness of Sins, and an Inheritance among them that are Sanctified by Faith that is in Christ : This is the state of the True Ministers of God (not made by the Will of Man) whom the Lord raised up, out of the World, pouring out his Spirit upon them, revealing the Mysteries of the Kingdom of God in them, being born again of the Living Word into this, receive the Living Treasure : And the Message of God is in the Light to those who yet remain in Darknes, Captivated by Satan's Power, that they may come to partake of the Glorious Light and Liberty of the Sons of GOD ; which Ministry must continue till all come up to the Unity of the Faith, unto a Perfect Stature in Christ Jesus, and till the Promise be Accomplished, which is in fulfilling, *The KNOWLEDGE of the LORD, shall Cover the Earth, as the Waters the Sea*

*The Minister which God maketh.*

And in this Light we, who are Children of the Day, can bear a Testimony with the Apostle, *That the Weapons of our Warfare are not Carnal, but Spiritual, or Mighty in the Spirit through God, to the pulling down of Strong Holds, to bring down every Imagination and High Thought,*

*Thought, that exalts it self against the Knowledge of God, and brings into Captivity every Thought to the Obedience of Christ (2 Cor. 10.)* For though we walk in the Flesh (or in this Mortal Body) yet we do not War after the Flesh, but in the Power and Authority of God's Spirit our Dominion is kept sure, which is the Crown no man is to take from us.

This *Moses* was the Similitude of the True Messiah, of whom the Lord said, *Like unto thee, of thy Brethren, shall a Prophet be raised; and whomsoever shall Hearken to him, shall Live; and who do not Hearken unto him, and Obey him, shall Dye.* Many were the Afflictions of this *Moses*, the Man of God, in his dayes, which he passed through, after he heard the Lord speaking to him in the Bush, which Burned, and did not Consume; betokening, *An Unchangeable Holiness was in God who called him, and a Power to Preserve beyond Natural Apprehension*: In this Power he sent him to *Pharaoh*, to bring forth the Children of *Israel* out of *Egypt*; for the Lord had heard their Cry, their Sighs and Groans, and seen their Oppressions: And the Lord was to be made known to *Israel* by his Name, *I Am*, which was the God of *Abraham*, *Isaac* and *Jacob*; which is the Memorial of his Name to all Generations. Many were the Oppositions which *Moses* had, not from *Pharaoh* only, but from *Israel*, to whom he was sent, to bring them out of *Egypt*; for often did they thrust him from them in their Hearts, and would have turned back again into *Egypt*, after long Progress, and large Experience of the Almighty's Stretched-out Arm against *Pharaoh*: Yet they said to *Aaron*, *Make us Gods to go before us; as for this Moses, we wot not what's become of him*: The Sense of the Guidings of God's Spiritual *Moses*, now given unto Man, may soon be lost, when the Heart is hankering after the World, and *Egyptian* Darkness: And in this lost Condition they provoked *Aaron* to make a Calf, and offer'd Sacrifice unto that Idol, so Rejoyced in the Works of their own Hands, at which the Lord was grieved; and he said, *Let me alone, that I may Consume them, and I will make of thee a Great Nation*: but *Moses* pleaded with the Lord for them, as a Faithful Intercessor, saying, *Turn thy fierce Wrath from this People, and remember the Covenant thou madest to Abraham, & Isaac, &c.* and the Lord Re-

Repented him of the Evil intended to them : so *Moses* went to the Mount where this Idolatrous Sacrifice was, and took the Calf, and burnt it in the Fire, and Ground it to Powder, and strowed it upon the Water, and made the Children of *Israel* drink of it ; here was a Bitter Cup given to them after their Idolatrous Sacrifice, which made them so much Rejoyce : In effect Satan thus works in the Hearts of Backsliders from the Lord, when he draws them from a steadfast Belief in the Son of God, who is lifted up to this end, that whosoever looks up to him shall obtain Salvation, through Temptations they meet with in the Wilderness state, for the Tryal of their Faith ; and the Buffetings of Satan are known, which, like *Pharaoh*, exercises Cruelty over the poor Soul ; not being willing to rest in the Patience, till the Deliverer come out of *Sion*, not standing still in the Light ; they turn back to their own Imaginations, and close with the Vision of their own Hearts ; and in Forgetfulness of the Lord, who hath done something for them, is ready to set up an Image of false Rest and Peace, wherein they become Luke-warm in a Profession ; but God hath said, *He will spue such out of his Mouth*. So it is in my Heart, to exhort you, To Arise out of this state, all People, Kindreds and Nations ; which is a state of Darkness, and Forgetfulness of the Lord God ; and come out of the Works of your own Hands, and the Imaginations of your own Hearts ; for this is not your Rest, its polluted : whatever is set up in thy Heart, which is not proceeding from the Father of Lights, and of his Workmanship, must be thrown down and burnt by the Word, which is Christ the Light ; and he will beat it to Powder, as thou art willing to give up to him, even all thy Sins, and Idolatrous Sacrifices : and thy Rejoycing which had not been in the Truth, must be turned into Mourning ; and a Bitter Cup drunk, which is the Reward of Sin to every one that hath delighted therein. Let not any think to Cover themselves with a Vail of Self-Righteousness ; for the Lord is breaking through all that Nature of Transgression ; and nothing he is pleased with, but what is in and through that Faith which purifieth the Heart.

To this *Moses* was the Law given to *Israel*, after their Return out of *Egypt* ; in the Third Moneth they came to the Wilderness of *Sinai*, and the Lord said to them, *Ye have seen what I have*  
done.

dore to the Egyptians, and how I bare you on Eagles Wings, and brought you unto my self; if ye will now obey my Voice, ye shall be a Peculiar Treasure unto me, above all people; for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an Holy Nation. And on the third day the Lord appeared, and there were Thunderings, and Lightening: and a Thick Cloud, and the Voice of the Trumpet so exceeding Loud that all the People Trembled; and whosoever touched the Mount, which the Lord descended upon in Fire and Smoke, as the Smoke of a Furnace, should surely be put to Death; if so much as a Beast toucheth it, it should Dye: so Terrible was the Lord in that Dispensation, that his Power might be known unto the Children of Men: so to Moses and Aaron, who were admitted to hear the Lord speak, were the Commands given forth, which stand unto all Generations, with their several Statutes and Ordinances, to remain till the Seed comes, which is, *Christ Made Manifest in Flesh*; who came not to Violate (that which appertains to the Conscience) but to Fulfil it, he being the End of the Law, for Righteousness sake, to all them that believe: For, what the Law could not do, in that it was Weak through the Flesh, God sending his own Son in the Likeness of Sinful Flesh, for Sin Condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

The Light is come, the Prince of Peace, who finisheth Transgression (which the Law was added because of) and brings in the Everlasting Righteousness to us, who believe in him. These Laws are recorded at large, to every Eye who reads the Scriptures, and were given to Israel, his own Peculiar People; the Law was graven in Stone, and to be read by the Priests often; and Obeying the Voice of God, and doing them, Life and Blessings were promised; in Disobeying them was the Curse to come upon them in all things: for the Lord said unto them in those days, *This Commandment that I give unto thee is not hid from thee, that thou needst say, Who shall go up to Heaven, and bring it to us, that we may hear it? neither is it beyond the Sea, to say, Who shall go over the Sea for us, to bring it to us, that we may hear it? but it is nigh thee, in thy Mouth and in thy Heart, that thou mayst do it: I call Heaven and Earth to witness against you, That I have set before you Life and Death, Blessings and Cursings, therefore chuse Life, that thou*  
and



*and thy Seed may live, and love the Lord thy God, and obey his Voice, that thou mayst cleave unto him; for he is thy Life, and the length of thy Dayes, Deut. 30. 11, &c.*

So the Lord took Pleasure (in those Dayes) in them that feared him, and in those that hoped in his Mercy; he made their Borders Peace, and filled them with the Finest of the Wheat; he sent forth his Commandment upon Earth, and his Word run very swiftly, yea, the Word of the Lord that melted them; he caused his Wind to blow, and the Waters to flow; he hath not dealt so with any Nation: His Love, Wonderful Power, and Care has been made known to this his *Israel*, who if they came into the Land, which the Lord their God gave them, to possess it, *One, whom the Lord should chuse, they were to set over them, as King; one from among their Brethren, who should not cause the People to return back again to Egypt, who should not multiply Horses, neither should he multiply Wives to Himself, that his Heart turn not away* (Deut. 17. 15, 16, &c.) but this was the Ruin of *Solomon*, who had Seven Hundred Wives, and Three Hundred Concubines, and these turned away his Heart from the Lord (1 Kings 11. 3.) neither shall he greatly multiply unto Himself Silver and Gold; but when he sitteth upon the Throne of his Kingdom, he shall write him a Copy of the Laws, and read therein all the Dayes of his Life, that he may learn to Fear the Lord his God; to this End, That his Heart be not Lifted Up above his Brethren, neither turn aside from the Commandment to the Right-hand, or to the Left; that he may prolong his Dayes in his Kingdom, and his Children in the midst of *Israel*.

A King which the Lord chuseth is Acceptable unto Him.

Neither were they to suffer in this Promised Land, any that used Divination, or an Observer of Times, or an Inchanter, or a Witch, &c. for all these things are an Abomination to the Lord; and because of these things the Lord drive out the Nations, which used them, from before them: But unto *Israel* he said, *Thou shalt be Perfect with the Lord thy God.*

And there were Good Kings in *Israel*, which walked before the Lord with a Perfect Heart, according to the Law of their God; as *Hezekiah*, *David*, and others: And they had Judges



set over them, who were Faithful Men, Fearing God, and Hating Covetousness; as Gideon and Barak, Jephtha and Samuel; who subdued Kingdoms, and broke down the Idolatrous Places of the Wicked Kings, put away that which was an Abomination to the Lord from before them; so they wrought Righteousness, obtain'd Promises, and stop't the Mouthes of Lyons; and this was in a Faithful Obedience to the Law of their God, which he had given them the Promise of: The Promise is to those that wait for it, *That Rulers, Judges and Councillors shall be restored as at the Beginning; then shall Judgment run down like a Stream, and Righteousness like a River,* Isaiah 1. 26.

And This Law of God, wherein they were to Worship, Fear and Serve him, was in Daniel, Shadrach, Meshach and Abednego; for abiding in this Law of their God, and serving him in it, they came to Suffer under Wicked Heathen Kings: In which something is observable, 1st, *Through the Ignorance of the Righteous Law given to Israel, they set up an Image of their own Devising, in the Plain of Dura, in the Province of Babylon.* And 2dly, *The Decree was made, at what time they heard the Sound of the Cornet, Flute, Harp, &c. they were to Fall Down, and Worship the Golden Image.* 3dly, *Who did not observe this, was to be cast into a Burning Fiery Furnace.*

Now when this Decree was made, there were certain *Caldeans* who became Informers against the *Jews*, the Ancient People of God, who kept the Law of their God, and Revolted not from his Statutes; these *Caldeans*, through Enmity to the People of God, spoke to the King in a Flattering Way, and said, (*Dan. 3. 8, 9.*) *O King, live forever; Hast thou not made a Decree, That every man, at the sound of the Cornet, and all kind of Musick, shall Fall Down and Worship the Golden Image set up: but here are some amongst us, who regard thee not, and serve not thy Gods, neither worship that which thou hast set up. At which the King was Enraged, and these People were brought before him; and they feared not the Wrath of the King: Here the Faith of Abraham and Moses wrought in them, and made them Valiant; so that with an Innocent Spirit they could say, The God whom we Serve is able to Deliver us from the Burning Fiery Furnace; but if not, be it known unto thee,*

*thee, O King, We will not serve thy Gods, nor worship the Image thou hast set up. So in a Miraculous Manner, God wrought for their Preservation. Presently after, the King was astonished, and he said unto his Councillors, Did not we cast Three Men into the Fire? Lo, I see Four Men walking in the Fire, and they have no Hurt and the Fourth is like the Son of God: Then he called these Servants, of the Lord forth, and he Blessed the God of Shadrach, Meshach and Abednego, when he was Convinced of their Innocency; and said, God hath sent his Angel to Deliver his Servants, who trusted in Him.*

And Daniel for continuing in Prayer and Praises to his God, with his Face towards *Jerusalem*, which the Children of the Captivity were to do (outwardly) according to the Desire of *Solomon* (in a Time when he stood in his Integrity) this being contrary to the Decree of *Darius*: yet according to the Law, Mind and Will of his God, for this Good Action, he was cast into the Lyons Den. But the Lord sent his Angels, and shut the Mouth of the Lyons, that no manner of Hurt was found upon him, because he believed in God. And what became of these Informers? By the same King, when he saw *Daniel's* Integrity, and the Unjustness of his own Act or Decree, he caused them, their Wives and Children to be cast into the Den; and the Lyons had Mastery over them, and brake their Bones in pieces, before ever they came at the Bottom: This was because of their Wickedness and Envy against the Righteous: Then the King made a Decree, That in every Dominion of his, men should Tremble and Fear before the God of Daniel; who is the God of his People to this Day; who has Judgments in store for the Wicked Informers and Envious Persons against the Righteous Seed at this day.

These Children, notwithstanding the Land of their Captivity, God wrought Wonders for them, and exalted them in the sight of the Princes in those dayes, so God's Power did arise with his own Seed, to the Confounding the Mighty in this Generation.

And in the Dayes of King *Ahasuerus* did the Lord appear for *Mordecai*, who was of the *Jews* Children, of the same Captivity, which *Nebuchadnezar* King of *Babylon* had carried away: Now

though the King had been Destroyed by *Bigthana* and *Terebb*, the Kings Chamberlains, had not *Mordecai* prevented it; yet after the King takes an Information from *Haman*, who was at that time Advanced above all the Princes that were with him (*Eſther* 3. 1.) and this was the Pride of *Haman*, That nothing would please, except *Mordecai* bowed to him, and did him Reverence, according to the King's Command; therefore *Haman* had no way to Avenge himself, but to inform the King of those People that were scattered abroad in the Provinces of his Kingdom, who were of *Mordecai*'s Profession; and said, *Their Laws and Manners were divers from all People, and that they kept not the King's Law; therefore it was not for the King's Profit to suffer them.* Wicked people alwayes had a Lye to bring to pass their own Advantages: for the Seed of the *Jews* were the King's best Friends, though they were thus inform'd against. But *Haman* got an Act, to get them Destroy'd, upon Pretence of giving Money to the King; which is the Ground of Unreasonable and Wicked Acts of Men in these dayes; when neither the King nor the Conuntry are at all Enriched by it, no more then they were here. But after the Decree was made, the Posts were hastened by the King's Commandment into all the Provinces, which were One Hundred Twenty Seven Provinces; To Destroy, to Kill, to cause to Perish all the *Jews*, both Young and Old in one Day, which was upon the 13th Day of the 12th Moneth; and to take the Spoil of them for a Prey; but the City *Shushan*, where the King had his Palace, were Grieved at this Act: Where the least Love of God is, it would not have the Neighbour Destroy'd, though not come up to the same Profession. Now *Mordecai*, the chief of the *Jews*, which *Haman* struck at, came before the King's Gate, clothed with Sack-cloth, and many others of them, in their several Provinces, came to Mourn in Sackcloth; so that the Wicked Intention came to be made known to the Queen, to whom the King held out his Golden Scepter, that was in his Hand, and she touched the top of the Scepter (in Token of the Great Request he had to him) for her Request was, *For the Disannulling the Wicked and Treacherous Decree, gone out against Mordecai her Uncle, and the rest of the Jews, Small and Great; which he granted, and Reversed the Act; and question'd, Why any man durst*

*durst presume in his Heart to do so?* He who turns the Hearts of Kings as the Rivers of Water, can quickly cause to be changed the Wicked Decrees of Man; his Children had alwayes cause to call him, *God over All, Blessed forever.* So this Proud Informer, *Haman*, was Hanged, with all his Sons, on the Gallows which he had prepared for Upright-hearted *Mordecai*; after which time the People had Power over their Enemies, Rest and Peace from them: And these, who in those dayes were accounted as Sheep for the Slaughter, after that, had Light and Gladness, and Joy and Salvation; and the City *Shushan* Rejoyced, *Esth.* 8. 15, 16. Thus the Lord did again arise for an Innocent People; and brought them (even the Proud and Arrogant) under the Wo, who dealt Treacherously, and was not dealt Treacherously with; so that the Lord is Just in all his Dealings,

And in the fourth Place, we find, rather then this Work, of Wicked Information, should not be carried on, the Priests in those dayes got into that Place, and inform'd against the People of God, as thou mayst read one Instance in *Amos*.

*Amaziah* the High Priest informed the King of poor *Amos*, the Herdsman, because he had received a Word from the Lord; in which he had Power given to shew and declare unto *Israel* their Transgression, and call them to Repentance, two years before the Earthquake (for to whom the Lord hath spoken, how can they but Prophecie, and Declare forth his Mind) he said, *The Lord will Roar from Zion, and utter his Voice from Jerusalem; and the Habitations of the Shepherds shall Mourn, and the Top of Carmel shall Wither.* Is it not so now? It was a time wherein they left off Righteousness in the Earth; their Treading was upon the Poor, and they Sold them for Silver, and the Needy for a Pair of Shoes: But the Lord said, *He would Arise against the House of Jeroboam, for these Wickednesses.* So *Amaziah* informed *Jeroboam* of these things; and he said (concerning *Amos*) *The Lord is not able to bear all these words; therefore (saith he) Flee to the Land of Judah, and Prophecie there; but come not to Bethel, for 'tis the King's Chappel.* Antichristian Ministers alwayes seek to keep Rulers in Darkness.

And

And have we not too many Priests of *Amaziah's* spirit in these dayes, who Cry to the Rulers against the Little Prophets and Servants, whom the Lord has sent to declare against Sin and Transgression; and say in effect, *The Land is not able to bear their words*; but this is a Lye in the Mouth of Antichrist: therefore they tell *Israel* of a False Burden, and would have them Baniſhed into another Country, or Imprisoned, who speak Truth, as this *Amaziah* would have had *Amos*? But what was his Portion for this his Work? His Wife became Harlot in the City, his Children Fell by the Sword, and Himself cut off in a Poluted Land.

And may it not be said, as it was of *Israel*, in Lamentation now of *England*; Thy Breach is Great, like the Sea; who can Heal thee? Thy Prophets have seen Vain and Foolish Things for thee, but have not Discover'd thine Iniquity, to turn away thy Captivity; but have seen for thee False Burdens, and Causes of Banishment: For its the Light of Christ Jesus that discovers Iniquity, and bring out of that Captivity: And its the Doctrine of Darknes, that calls the Word of the Lord, *A Burden not to be born*; and its like the Envy of *Cain*, *That would have People Banished, Imprisoned, and Put to Death, because their Sacrifice is Accepted, when theirs, who is full of Wrath and Corruption, is Rejected*. So let all Dread and Fear the Living God, that strengthens the Spoiled against the Strong, so that the Spoiled may come against the Fortrefs; the Lord is his Name.

And *England's* People is Warned from the Lord God, least the same Transgressions being found in them which were in dayes past, except they speedily Repent, the same Judgments come not upon them; for the Lord will not Pity, neither will his Eye Spare him that goeth on in his Sins, and minds not the secret Reproofs of God's Spirit in him, which would Redeem out of the Fall, up to Jesus, which never Fell.

And its to be observed, some of these Informers were of that Country and Stock which the Devil set on work to take away all the Goods or Cattel of *Job* in one day (as some in our Generation have done) for 'tis said, the *Caldeans* and *Sabeans* did that Work; and this was to try the Faith and Integrity of *Job*: and

in

in this he stood Patiently, a Faithful Pattern to Generations to come; that they may not sin who are on the Lord's side, and tryed in these things, as he did not; neither be offended in Christ Jesus, because of Persecution arising for his Word: But *Job* stood as a Pillar in those Tryals, wherefore its said to the Godly, *Remember Job in all his Afflictions, how the Lord supported him*: though he was Tempted by a Foolish Woman, *To Curse God, and Dye*; yet God had a secret Hand working in *Job*, and bearing him up; so that his Latter-end, even as to outward things, was more then his Beginning. If the *Caldeans* and Informers of our Times were perswaded, that the Lord would deal thus with all his People in a measure of his free Love, as he dealt with *Job*, and make their Reward as bitter, as he hath done to all such Evil Instruments, that ever we read on in dayes past; it would Astonish them for their own sakes: and through Envy and want of Love to God's People, they would not bulie themselves in these matters: For our God is arisen in the Light of his Glory, to scatter the Heathen that know him not.

*Obj. But Solomon built a Temple (does many object) according to the Commandment of the Lord; and still we have a Temple, a Church, wherein God is said to dwell; and we are to Worship him there: so its because you come not to the Church, but deny the Ordinances, therefore these Acts are made against you.*

*Ans.* We grant, *Solomon* built a Temple, and this by the Commandment of the Lord, which was in the dayes of the Law given by *Moses*, wherein were many Ceremonies commanded also; and these great things, which are yet stood upon in Imitation, as not only the Temple, but Tythes, and Circumcision; which all stood in their place well and good, according to the Command of the Lord; which things were in the First Covenant fixed for its Time and Season: Now the Lord alters not, nor his Love and Power alters not in man, if he keep to it; yet its in the Lord's Power, to change Times and Seasons, Covenants, Temple, Tythes, Circumcision, which outwardly have been observed in the Shaddow, inwardly fulfilled and ended,

ded in the Substance and Mystery by the Spirit and Truth, which outward things Perish and Decay; but he who is the Life and Light, who comes to End these things, never Decays; who is the Everlasting Word, the Head of the Church, which is not a Temple made with hands, good in its time; but the Lord found Fault; and what is Man, that he should Gain-say? For that House, which was once a House of Prayer, they made a Den of Thieves, came to be filled with Buyers and Sellers, which Christ the Word Whipt out: So he that is greater then the Temple said, *Behold, it is left unto you Desolate*: they Rebelling against him, and Vexed his holy Spirit; that excepting a Little Remnant, they were become as *Sodom*, and made like unto *Gomorah*; then the Lord said unto them, *To what purpose is the Multitude of your Sacrifices, when ye come to appear before me? who hath required this at your hands, to tread my Courts?* (which was the Temple) *though you spread forth your hands, I will hide mine Eyes from you; when ye make many Prayers, I will not hear; your hands are full of Blood*: So he calls upon them by his Spirit, that they might come to Wash, and be made Clean (but their going to the Temple with Poluted Hearts would not bring them to) but this is that which would do the Work (*Isa. 1. 16.*) *Cease from Evil, then learn to do Well, Seek Judgment, relieve the Oppressed, &c.* in which Work of doing Well, they might come to witness this Good Effect, *Though their Sins be as Scarlet, they should be as White as Snow; though they were Red as Crimson, yet they should be as Wool*: For, 'tis in God's Power to blot out the Greatest Transgression, as the Least, on True Repentance; through Faith the Mountains are brought down, as easie as the Little Hills.

And its further declared, though Solomon built an House; yet saith the Lord, (when he was Wearied with their Sacrifices) *Heaven is my Throne, and Earth is my Foot-Stool; where is the House that ye build unto me, or the Place of my Rest? for all these things have mine Hands made, & all these things have been: But to this man will I now look, to him that is Poor, and of a Contrite Spirit, and Trembleth at my Word, Isa. 66. 1.*

And Stephen, the man of God, for bearing Testimony to this, was stoned to Death; who said, *God, that made the World, dwel-*



let it not in Temples made with Hands, neither is Worshipped with Men's Hands (as saith Paul) as though he needed any thing, seeing he giveth to all Life and Breath, and all things to this End, that in his Spirit they should feel the Lord, if happily, through Diligence, they might come to feel after him. And this is that which God loves, To wait in his Spirit, and Inwardly to have a feeling of his Presence, which does Good unto the Soul; and through Obedience to the Spirit, the Soul of Man and Woman becomes purified; then is the Temple of God known, made without hands, where God dwelleth, *which Temple ye are*, saith the Apostle, *1 Thes. 1.* So that the Church of God, which is in God, we are come to witness, all that are made Living Stones of this Spiritual Building.

*The Change from the Outward Temple witnessed by Christians.*

And your Churches, falsely so called, we cannot own, nor come to joyn with a Worship set up in the Will of Man: and we are perswaded, through the Good Knowledge God the Father has given us in Christ Jesus, they were never Commanded by God; but have bin Erected through the Pretended Piety, Superstitious Devotion, and Supremacy of the Popes and Apostatized Christians in dayes past, which had lost the sence of the Powerful In-dwelling of God, in their Bodies, made without Hands; so turned into the Form of things without, which brought them Barren, and Destitute of the Living Power.

*The Cause of Sceptle-house Buildings.*

The Circumcision, which was in its Place Commanded, and Observed in its Time (for, in those dayes, he that was nor, should be cut off) was Abolished by him whose Coming was not after the Law of a Carnal Commandment, but after the Power of an Endless Life: so that which was a Figure of the Inward, when he who was the Substance, a Minister of the Circumcision made without Hands, was come, the End of the Form comes to be Witnessed: and as the Children of God were (in the Primitive Church) so they are still Witnesses of the Circumcision made without hands, which Worship God in Spirit

*The Circumcision in Spirit Witnessed.*

and in Truth, and have no Confidence in the Flesh; and we feel him, the Love of the Father, who is come a Minister of this Circumcision, for the Truth of God, to confirm the Promises to us, made unto our Fathers (*Rom. 15.*) which are many precious Promises, fulfilled in our Hearts, and poured into our Souls, which constrains us to Glorifie God; for, in and through his Power operating in us, we feel the putting off the Body of Sins of the Flesh, by the Circumcision of Christ.

But as touching the Outward Circumcision, the Apostle declared against it, as a thing Abolished; saying, *Neither Circumcision, nor Uncircumcision, availeth any thing; but a New Creature.* So Examine your selves, whose desires are after a Heavenly Country, whether this leads not to become a New Creature, even the Life, Power and Spirit, which gives to feel a putting off the Body of the Sins of the Flesh.

And if some of the World's Teachers should be so Blind as plead for Children's Baptism (one of your Ordinances) from Circumcision, as a Seal of Righteousness, because *Abraham* received it so. Now *Abraham* had a Ground for it, because it was Commanded by God: But you have no Ground for your said Baptism, because never Commanded by God; so your Practice is Groundless; who are not Blind, turn from it. *John* indeed did Baptize with Water those who came to Believe, for a Time, good in its place; but One, Greater then *John*, Baptized with Fire and the Holy Ghost: the first, did Decrease, and come to an End; the second, Encreased, and Continues still *What true Well-pleasing to God: so its that Baptism which, is Baptism is.* in the Spirit that availeth. All who are first Taught in the Light to believe in God, through continuing in the Faith, they are certainly Washt in the River of God's Judgments, and the Fire of the Holy Ghost Burns up the Sin and Iniquity; so that a New Name comes to be written in the Inward Parts, which no man knows but he that hath it: In this Man and Woman being Baptized into Christ, puts on Christ, and walks as having Christ for an Example; this is the Estate of a True Christian, and the Effect of True Baptism.

Tythes, which were Commanded by God to be the Portion of *Levi*, for his Work in that Priesthood, for which he had a Law and Statute; and out of that Portion were the Fatherless and Widdows provided for, that there should not be a Beggar in *Israel*: this was good Order. But in process of Time, the Lord was put to Complain of them, and sent the Prophet *Malachi*. to let them know, they were departed out of the Way, they caused many to Stumble at the Law, they had Corrupted the Covenant of *Levi*; therefore saith the Lord, *I also will make you Contemptible and Base before all People, because you have not kept my Wayes.*

So this Priesthood, wherein the Law and Statute of Tythes was, by reason of the Weakness and Unprofitableness of it, must be Changed; for the Covenant of Life, which was to Abide and Continue, sprung out of *Judah*, of which *Moses* spake nothing concerning Priesthood, neither of Tythes, which only appertain'd to *Levi*: So this Priest- *Heb. 7.* hood being Changed, there is of Necessity a Change also of the Law.

But there are many Builders, and Faithful Workmen of God, that have sufficiently broken the Horns of this Idol, that it Hangs but (as I may say) by Permission of the Geometrical Pin of a Law, set up by Man: and though many see the Evil of it, yet the Iron and Clay cleaves together, till the Stone, cut out of the Mountain without Hands, dash all in pieces that leads not to the Righteousness of the Father: For that which is without a Good Foundation, Christ, the Power of God, will Overturn; and what is changed by his Power, brings Loss to none that's gathered into Covenant with him.

Though *Abram* gave the Tenth of the Spoil to *Melchizedek*, upon his Return from the Slaughter of *Chedorlaomer*, as a Free-will Offering: How stands this equivalent with the generality of the Priests practice in this Nation? who instead of bringing forth Bread and Wine to *Abraham's* Seed, they Sue them at Law, and put them in Prison, because for Conscience sake they cannot give the Tenth of their hard Labours, which they pass thorow

to procure a little Food and Raiment for themselves; which is not such as *Abraham's* Spoil and Riches was, which he obtained in that Fight. But a Greater then *Abraham* is come, by whom

these things are Changed, who Ended the Priesthood and Tythes, who Ends the Wars, who hath Subdued our Enemies, who hath Overcome the Powers of Darknes, and hath made us more then Conquerors through him that loved us. And a Greater then that *Melchizedeck* is come, whose Flesh is Meat indeed, and whose Blood is Drink indeed, and hath set it forth, and given it unto us: and its to him, the High Priest of our Profession, we give all in a Willing Subjection to his Will; and account all but as Dung and Dross in comparison of his Love, which is Endles.

A Greater then *Solomon* is come, who hath prepared a Body in many Sons and Daughters, to do his Will, wherein he is Worshipped, Honoured and Served, and not in Temples made with Hands: This is our God, who is Arisen in Glory and Power, according to his Promise; and he hath said, *Yet once more I will Shake, not the Earth only, but Heaven also*; which word, *once more*, signifieth the removing of those things that are shaken, as of things that are made; that those things, which cannot be shaken, may remain. What is Heaven, like as to the Visible Shew, the Form of Godliness, Forms of Worship, but not in the Power? That is Heaven where Christ sits: But God is Shaking the Sandy Foundations of those Heavens which are of men's making, that that which ariseth in the Holy Seed, in the Power, which cannot be shaken, may remain.

And what is the Depth of your Bread and Wine, you so much look upon to be an Ordinance? Do you think we, who are come to suffer such Reproaches and Hardships for denying such things, have not Waded so deep as to know the Depth of it; and to know, whether it stands upon any Good Foundation, as you now use it? Do you think we are Deluded, or sleight anything that appertains to the Blood of the Covenant, because we do not use those things, that Perish with Using, at the Com-  
mands.

mands and Traditions of Men? Come to God's Will, be better perswaded, I beseech you; and be not so Rugged as your Fellow-Creatures, who cannot for Conscience-sake joyn to what we have not Inwardly received of God, nor to an Idol, nor Fall Down to any thing, but what is substantiall, and of God appointed for his own Worship.

Christ Jesus, who came to do the Will of his Father, and to lay down his Body, who also had Power to take it up again, which was Offered for the Sins of the whole World, by which One Offering he perfected forever those that are Sanctified; whom he Sanctified, them he also Glorified: Did not he take Bread, and broke it to his Disciples; and unto them said, *Take, Eat; this is my Body; so often as ye do this, ye shew forth the Lord's Death, till he come*: in like manner he took the Cup, &c? What Command was here, or Establish'd Ordinance for continuing to Generations? or, Was this given to any People by him, but to those Disciples, who followed him in the Regeneration? Which was not imposed as an Ever-continuing Command, but left to their Freedom; as to Time [*SO OFTEN as Ye do this, Ye shew forth the Lord's Death*], Limited till he come; which Coming was fulfilled to these Disciples not long after; whose Appearance was in Power unto them, filling them with the Holy Ghost, according to his Promise; who said, *Its Expedient that I go away; for if I go not away, the Comforter will not come; but I will send him unto you, who is the Comforter, the Spirit of Truth; he shall bring all things to your Remembrance, and guide into all Truth* (then outward Bread and Wine, the Token of Remembrance ceased, as to the Force of any Command or Necessity of it) So the End of the Typical Thing, which was to keep them in Remembrance of his Death, was fulfilled in his second Appearance, whereby he fill'd them with his Spirit, and they were more Endued with Power then formerly: so they came, though many, to be one Bread, which is one Life, their Life one in Christ Jesus, who is the Living Bread. So the Bread, which they broke, it was the Body; and the Cup, which they blest, it was the Blood; which was not seen with a Carnal Eye, being Gather'd into the Spiritual Fellowship, which is wrought in the Light, they were made Partakers of the Divine Nature. And

And this was not with Eating and Drinking Perishing Bread and Wine, which only Nourishes the Mortal part; the Immortal Soul it cannot feed: but it was in Eating and Drinking the Flesh and Blood of Christ, which is a Hard Saying to the World, and all that stand in their own Wisdom and Reasonings are ready to go back with the Jews from Christ at it: But unto them that can receive him he saith, *The Flesh profiteth little* (so we can say, Bread and Wine profiteth little; nay, its used to the Hurt and Deceiving of the Soul, in that manner of using it, out of its place) *but the Spirit is Life, which is Profitable: My Word* (saith Christ) *that is Spirit, and that is Life.* So the Ordinance of Christ in Spirit, which gives Life, and Comfort, and Stability to the Soul, which is the Living Bread, and the Wine, promised to be drunk New in the Kingdom, we are made Witnesses of; Glory be to God over all.

And he that Eateth and Drinketh of this Cup and  
 1 Cor. Bread Unworthily, Eateth and Drinketh Damnation  
 11.28, to himself, not Discerning the Lord's Body. Come,  
 29,30. let's try a little further; Who it is that Discerns this  
 Body, and with what Eye? Can it be those, whose  
 Teachers and People hold it for Doctrine, *To Live in Sin term of  
 Life, Miserable Sinners?* Are not such Dead? For who came  
 Christ to Quicken, but those who were Dead in Trespases and  
 Sins? and who are quickened by him, such are then Dead to  
 Sin, but Alive to Righteousness: Then it is those who are made  
 Alive, and Live in the Light, that not only are Worthy Parta-  
 kers of this Body, but, with the Eye of God open'd in them,  
 discern the Preciousness of it. But you that are dead in Tres-  
 pases and Sins, how can you feed on this Body? Can a Dead  
 Man Eat? Can one Discern Colours in a Dark Night? Do you  
 not know there is a Body of Sin, as there is a Body of Righte-  
 ousness? You that are in Darkeness, and will nor come to the  
 Light, how can you Discern betwixt these Bodies? Are you not  
 as like to Feed (with your Bread and Wine) on the Body of Sin  
 (Forbidden Fruit) as on the Body of Christ, or his Righteous-  
 ness? let that which is manifestly brought forth in you testifie,  
 either with or against you. For the Apostle saith, *For want of  
 a Dis-*



*a Discerning of this Body, many are Weak and Sickly among you, and many Sleep.* Now Examine; Is it not so with all the World, who set up this Ordinance, in Eating and Drinking of it? Are ye not still Weak, not Feeling any Living Strength and Power over Iniquity? Sick with Sin, so that most are ready to say, *There is no Health in you?* And do you not Sleep in this Sickness, Dye in it, never coming to Believe in the Light, you Dye in your Sins.

But now, all who have Tasted of the Abundance of this Heavenly Glory and Vertue in Christ, the Lamb, offer'd up without Spot, our Love and Labour extends, That you all who seek for a Brest, and find it not in your Carnal Ordinances (neither ever shall; you seek the Living among the Dead) may arise out of your Old Forms, and Shadowy Inventions; and come to him, who is the Light of the World, who, believing in him, will give you Life, and open the Brests of his Consolation unto you; so shall your Souls Receive Living Nourishment, with us, who wait on him, having made us Witnesses of his Glory, to bear a Testimony, That of his Fulness there is no End.

So that Baptism which purges from the Dross, and Empties the Heart of Corruption, which is the Answer from God of a Good Conscience, this through Grace we are Witnesses of, which makes capable of receiving that Living Bread and Wine promised, which gives us Life and Strength to do the Will of the Father; our Hearts being opened by his Power, *Christ (the Life) comes to Sup with us, and we with him.*

*Baptism and  
Supper of the  
Lord Wit-  
nessed.*

Therefore all people, High and Low, Rich and Poor, my Exhortation is to you, who have any secret Desires after the Lord, which many have I know, yet at this day are cover'd with a Cloud, and stick in Forms and Fruitless Professions: and its not for want of the Love of a Heavenly Father, who would draw you; but its too much joyning with that which is pleasant in your Natural Apprehensions that Captivates your Souls in the Bonds of Satan (*Titus 2. 11, 12.*) so that it must be the Appearance of Grace in your Inward Parts wherein Help lies, in which God waits to

be

be Gracious, and to set you Free. O! Aight not so great Salvation, as is reached forth unto you through the Free Love of God: and beware, lest any man spoil you through *Philosophy*, or Vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ; for, in him dwelleth all the Fulness of the Godhead bodily: whatever you run after, and joyn not to him, whose Love and Power is manifest in the Inward Parts, your Hearts are Empty of the Divine Fulness, and you are as a People Spoiled with the Cunning Craft and Devices of Men. Therefore come to him, who is the Life, Christ Jesus, the Light of the World, that you may feel him Inwardly Quickening of you, and Raising out of Death, Sins and Trespases; and know him Blotting Out the Hand-Writing of Ordinances, which is contrary to us; his Power taking it out of the way, Nailing it to his Cross, *which Slays the Enmity, and Reconciles unto the Father*, Ephes. 2. 16, 17. And through this Word, wherein is Life, is Peace preached unto the Soul, not only of those who are nigh, but those who are afar off, as they come to Embrace it. And if ye be Dead with Christ from the *Rudiments of the World*, why (as though living in the World) are ye subject to *Ordinances*? Why are ye subj<sup>d</sup> to the Ordinances of Men; as, *Infants Baptism, Bread and Wine* (as term'd a Sacrament) and the like Outward Ordinances? The Counsel of God is, *Touch not, Taste not, Handle not these things, which all Perish with the Using, being after the Commandments and Doctrines of Men*: These indeed have a Shew of Wisdom in Will-Worship and vainly puffs up the Fleishly Mind; but this is not a holding the Head, which is Christ; in whom all the Body by Joynts and Bands, having Nourishment ministred, the whole Members are knit together, and encrease with the *Encrease of God*. So this which Cathers out of death, out of a *perishing state*, and Redeems into the Lite, is of more Value to us (who are come to find the Preciousness of it) then all the World, with its Ordinances.

Obj. But some may Object, *Seeing you Deny our Ordinances, and Way of Worship; What is yours? and what is your Worship?*

Ans. We whom the World in Scorn calls *Quakers*, all who are born again of the Incorruptible Seed, are taught of God, to Obey and Follow him in his own Ordinances; and the Principle

ple of Life, which we bear Testimony unto, by which he has call'd us out of Darkness, Sin and Iniquity, into the Glorious Liberty of the Sons of God, is that which was with the Father in the Beginning, his Living Word, which is Light, and gives Light to every man that comes into the World : This is that Foundation laid in Si-

*Our Principle and Foundation.*

on, which none other can lay, on which we are built ; in which Believing and Abiding we come to obtain Redemption, viz. *The Salvation of our Souls* : This is that Root of Jesse which stands for an Ensign ; to it shall the People seek, and his Rest shall be Glorious : This is he in whom is all the Comfort, Peace and Satisfaction to the soul : The Gift of God : The Covenant of Life : The Rock of Ages : The Shepherd and Bishop of the soul : The True Vine, who makes every Branch Fruitful that dwells in him : The Captain of our Salvation, who has troden out the Path Way of Sufferings for us ; who leads us by his Power, and not any that love and follow him shall Faint in the Way : The Beloved Son of God, whom he sent into the World, *that whosoever believes in him should not Perish*. This is that Life, Foundation and Principle which we own, in whom all that's Good is manifest ; and he leads us in the Way of his living Ordinances, or to Obey him in what he requireth of us ; and it is, First, *To do Justly*. 2. *To love Mercy*. 3. *To Walk Humbly with our God*. 4. *To Deny our selves, and take up his Cross*. 5. *To love him, and keep his Commands, which Commandment gives light, and is as a Lamp to guide our feet in the way of Holiness*.

And this is the Ordinance and Statute from the Lord God, who is but one Lord, which extends unto Generations, and to be observed by his People forever, i. e. *Thou shalt love the Lord thy God with all thine Heart, with all thy Soul, and with all thy Might ; and these things which I command thee, thou shalt teach them diligently to thy Children ; thou shalt talk of them when thou sittest in thine House, when thou walkest by the Way, when thou liest down, and when thou risest up : then will the Lord love thee, and bless thee ; yea, he will make thee a Blessing above all people, Deut. 6.*

Now let's examine, who it is that keeps not these Ordinances ; was it not in days past *Revolting Backsliding Israel* ? and who is it now in these latter dayes, but who are weary of denying themselves, and taking up the Cross, which is an inward Work, an Or-

dinance of Christ Jesus : Is it not the Apostatiz'd *Christians*, who have set up outward Crosses, outward Forms and Worthips, pleasing to the Flesh, so the Power lost? and has not the Lord now cause to complain, as in dayes past? for his Spirit is Griev'd with such a people as this; against whom he caused his Prophet *Malachi* to declare, *Ye have gone away from mine Ordinances, and have not kept them: ye have said, Its in vain to serve God, and what profit is it that we have kept his Ordinance, and that we have walk'd mournfully before the Lord of Hosts? so that now ye call the Proud Happy, and those that work Wickedness are set up.* When the Eye is opened with the True Eye-salve, *Christendom* who is Apostatiz'd from the Life, will see themselves in this state; and look upon him whom they have pierced, and Mourn : Here is the Way for you to return to God, in the Light; then saith the Lord, *I will Return to you, and Heal your Backslidings, and receive you graciously; for why will you dye in this Revolting State?* You that feel God striving with you in his Spirit, give up to be guided by it; for, in that is Peace, and not in the works of the Flesh : for it is in the Work of the Spirit we declare unto you, *God is well-pleased;* and through this we are led out of the Apostacy, the Vail of Darkness, which has cover'd the whole Earth in many Generations, is rent; and the Lord has broken forth in the Brightness of his Glory, and hath shined in our Hearts, to give us the Knowledge of himself in the Face of Jesus Christ; by which Power we are led out of the fallen state and fallen Worship, into his own Worship, which he ap-

*The True* pointed in the Primitive Times; wherein he said, *The*  
*Worship of* *Hour cometh, and now is, those that worship the Father must*  
*God come* *Worship him in Spirit and in Truth; for such he then was*  
*into.* (and now is) *seeking to worship him:* And he has gathered, a Remnant, who assemble themselves together in his Fear, to worship him in Spirit and Truth (in a single Obedience to him the Prince of Peace) and his Power and Presence according to his Promise is felt in the midst. And he reveals his Love, Vertue and Holiness to our Inward Parts, through which he makes glad our souls, and feeds the Hungry with his Living Bread, and refreshes the Thirsty with his Wine renewed in his Kingdom, where we become Right Communicants with him, and the Communion of Saints witness : And we can say of a truth,

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in the Voice of this true Shepherd in the Gospel Fellowship, *Eat O Friends, Drink O Beloved;* for he it is who knocks at the Door of our Hearts, whose Voice we hear, and he comes in unto us, and sups with us, and we sup with him, which is Life, and gives Life to our Souls.

Now again, I say unto you, who so much look at this Ordinance, as you call it, of *Bread and Wine*; Are you come to hear his Voice, which shakes the Earth, and makes the Foundations thereof move out of its place; that opens the heart, and gives you to handle and taste of that which is Living Nourishment; then are you true Communicants of this Supper of the Lord with him. And if you do not Eat and Drink Unworthily, then are you kept out of sin, which is the Soul's Sickness; you are kept out of Weakness, which is the Ground of Imperfection; you are kept out of Carnal Security, which is a Cold and Luke-warm Condition. But come, let us Reason with you; is not this one Cause why so many are sick, full of sin and iniquity, and plead for it term of life; why you cannot enter into this Perfect Holy Way of God, which is Perfection in this life, you so much stumble at; why you are not at all fervent and zealous for the Truth upon the Earth, but rather Opposers and Fighters against it; as *Jannes and Jambres* withstood *Moses*, so do you now withstand Christ Jesus, the True Light: is not this a great Cause, think you (lay it to heart; it will reach to God's Witness in you) *everyone Eating and Drinking a little Outward Bread & Wine, not discerning the Lord's Body*; this with your Ceremonies, Baptisms and humane Inventions, in which you think you are made better, many thousands of Souls are deceived: so upon proof & tryal, by the Spirit of God, you are found to be those who feed upon that which perisbeth, the Commands and Doctrines of Men, and come not to the *Straight Way*, which leads to Life, to obey God in Spirit, wherein the Commands and sound Doctrine of Christ Jesus is followed, loved and practiced: so we declare unto all people in the Name and Fear of the Lord, *That our assembling and meeting together is in the Power and Spirit of God (not in a Presence, neither contrary to the Order and Sound Doctrine declared of in Scripture, as the World would accuse us) to wait on him, and worship him, who is the Only True Living God, in whose Light we see more Light, in whose Presence is Fullness of Joy, and at his Right-hand is Pleasures for evermore.* And in the Pourings in of his Spirit,

*The Preaching  
of the Gospel is in  
the Pourings in of  
God's Spirit.*

which he hath sent into our hearts, which is the Spirit of Jesus, is preached and published to us the Glad-tidings of the Gospel, the things appertaining to the Kingdom of God, which is Life, and Peace and Salvation, in which we partake of the Right Communion of Saints, the feeding on that Living Bread, which comes from Heaven, and a renewing of our Faith, which stands in God (the Author and Preserver of it) which Faith gives Victory over the World, in which we build up one another, as in dayes past. And our sitting together in the Heavenly Places, the Spirit of Truth makes manifest in us; so the Splendor and Beauty of that Primitive Church (which many has so Apostatiz'd from) God Almighty, the *Jehovah*, is causing to break forth again in these latter days; for the time is come wherein the precious Things of God are more perfectly considered; and we are Witnesses of his Power and Love, that he is Arising and Arisen to bring down all Ungodliness and Unrighteousness of men, which stands in Opposition to this his own Work.

*Object. But some Object, You are a People that Judge all others besides your selves, and set up your own Righteousness.*

*Ans.* We would not have you mistake us in this thing, neither any of you, whose Desires are after God, be carried Headlong with the Error of the Wicked: For we, who are guided by the Spirit of Truth, judge nothing before the time; but the time for Sin to be Judged and Condemned is come: he is come who is our Life and Light, and gives true Judgment to us; who convinceth the World of Sin, of Righteousness and of Judgment; of Sin, *because they believe not on me*; of Righteousness, *because I go to the Father*; of Judgment, *because the Prince of this World is judged*. Now as you come to the Light, the Spirit of Truth, which lets you see sin, the same is that which judgeth: its in this Spirit, and not in another, we testify against all Unrighteousness, which is sin, and judges it where ever it is brought forth, that the Soul that comes to hear may be redeemed out of it, and come to live: *Because I testify against the World, that the works thereof are Evil, am I Hated*, saith Christ, John 7: 7.

And



And this troubles, this torments nothing but the World, the Enemy of thy poor soul, which must be Destroyed, or thou runnest Head-long to Destruction: And the Work of the Spirit of God is to judge out this Nature of Unbelief, which was in the *Jews*, (and now in those called *Christians*) to whom its said, *Except ye Believe that I am He, ye shall dye in your Sins*. So that Unbelief of the Light is that Sandy Foundation on which Multitudes build; hence come to dye in their sins, and never enter into the true Rest which is prepar'd for the People of God: For, with whom was God not well pleased, whose Carcases fell in the Wilderness, but those who Believed not?

2dly, The Righteousness which is of Self (is Judged by us) which was that the *Scribes and Pharisees* had in a great manner; who made clean the Out-side of the Cup and Platter, who Garnished the Sepulchres of the Righteous, but Inwardly were full of Dead Mens Bones, full of Rottenness, Deceit, Malignity: therefore Christ saith to his Followers, *Except your Righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter the Kingdom of Heaven*. Now, what is it that can discern between the Righteousness that is of Man in the natural state, placed through the Evil Imaginations that are in the Heart, and that continually; what is that must judge out and rent this menstruous Cloth which is Odious to God, and Corrupts the Soul, is the matter of concernment to know, that the Soul may feel the Righteousness which is of the Father; for all besides it is unprofitable; and Christ is come to judge it, because it leads not to the Father; we certainly affirm, in the Word of the Lord, is this Power and Authority (*Heb. 4.12.*) for that is sharper then a Two-edged Sword, it divideth betwixt the Soul and the Spirit (which Spirit lusteth to Envy, and that which is Evil, where the Self-righteousness lodgeth) its a Discerner of the Thoughts and Intents of the Heart; in which Word, Light and Spirit many Sons & Daughters do experience this true Division, of cutting down and separating the Righteousness which is of Self, and planting in the Righteousness which is of Christ Jesus in our hearts, which leads unto the Father: but whilst we follow'd after the Righteousness which stands in the Self-works and Observations, Commands and Doctrines of men contain'd in Outward Ordinances, we came short of that wherein is Life,

because we stumbled at the Stumbling-stone, which is the Light; as it is written, *Behold, I lay in Sion a Stumbling-stone a Rock of Offence; whosoever believeth on him shall not be ashamed*, Rom. 9. 33. Blessed are they who come to this Stone, and are not offended in him; but patiently wait to be clothed with his own Righteousness that leads unto the Father.

3dly, All Judgment is committed to the Son; who are gather'd unto him partake with him of his Righteous Judgment; and that stands upon the Head of Transgressors, who have not the Light, so bring not their Deeds to the Light, but hate it, lest their Deeds should be reproved: *And this is the Condemnation, that Light is come into the World, and men love Darkness rather than Light*. This Judgment stands over the Prince of the World, though he hath many Subjects yet in power, which rise up against the Righteous Heritage in the way of False Judgment, who with Lyes, Slanders and Reproaches condemn the Innocent. And many under this false Judgment (which the Spirit of Jesus is come to Reprove) have been put to Cruel Sufferings, Losses and Imprisonments: The Apostle notes such, wherein he saith, *Ye have killed the Just, and he hath not Resisted*: but does not the Lord take notice of all these things? and he is arising in his Mighty Power, who puts on Righteousness as a Breast-plate, and the Garment of Vengeance for Cloathing: and he hath said, *According to the Deeds of the Wicked, accordingly he will Repay Fury to his Adversaries*. And though multitudes (*Gog and Magog*) should rise up against us, yet the Promise stands sure to the Seed; *No Weapon formed shall prosper, and every Tongue that shall rise against us in Judgment shall be condemned: this is the Heritage of the Servants of the Lord; and their Righteousness is of me*, saith the Lord, Isa. 54. 17.

Object. Another Objection there is in some, who say, *We Deny the Scriptures*.

Ans. We are so far from denying the Scriptures, that according to Truth, *All Scripture given by Inspiration, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnish'd unto all Good Works, this we own*. That which is pure, the Inspiration of the Almighty, which gives true

tree Knowledge, we are Witnesses of; and for it have suffer'd, and been imprison'd, by the Generation of those who err from this, not knowing the Scripture, nor the Power of Godliness: For, are they not ignorant of the Scripture, who take the Letter for the Word; *Matthew, Mark, Luke and John* for the Gospel? whereas the Scripture saith, *The Letter Kills; but the Spirit gives Life*: And, *In the Beginning was the Word*, which was before the Letter, *which Word is God, which Word is Life, and the Life is the Light of men*, John 1. 1, 2, 3. And those four Disciples, who were Eye-Witnesses, with many others, of the pretious Things which had been delivered to them; their Testimony is only, *That their Writings is a setting forth in order a Declaration of those things most certainly believed among them*: Then the Gospel we believe is that the Apostle declares of it in his True Witness bearing to be *the Power of God to Salvation*, Rom. 1. 16. it gave him power over Sin, over the Body of Death, which he cry'd out to be deliver'd from; the Victory being obtain'd through the Gospel, he thank'd God through Christ Jesus. And the beginning of the Gospel, which *Mark* declares of, was not his Writing, but a Manifestation of what was written in the Prophets, even a Powerful Voice, as one crying in the Wilderness, *Prepare ye the Way of the Lord, make his Paths straight*. The Work of the Gospel is a Work of *What the God in the Inward Parts, which over-powers and ex-* Gospel is. pels the work of Darkness; and its not hid from any, but those whom the God of the World hath blinded their Eyes, lest the Light of the Glorious Gospel should shine in their hearts: Now many read the Scriptures of *Matthew, Mark, Luke & John, &c.* yet remain blind, shut up as to the Faith; as the Jews, who had the Prophets Declarations, which testified plainly of the true Messias, yet when he came and dwelt amongst them they believed not on him. And *Paul* mentions to the *Philippians*, *That in the beginning of the Gospel, which was the Entrance of God's Power in their Hearts, which raised up the fervent Love in them, even the first Love to God, which was pretious* (and is pretious still in all who partake of it) *how ready they were to Communicate, and to receive him above many others.* And *Holy Men* spoke forth the Scripture as moved by the *Holy Ghost*. And this which proceeds from the Spirit of God is profitable to us, who love the Lord. And we can say without

(that's excluded) *What People is there walk more answerable to Scripture than we?* For the Scripture bears a Testimony with us against all the fallen false Ways and Worships, set up in the Will of Man; whose Works are now found out to be such as the Prophet *Micah* was sent to cry out against (*Mic. 3.*) *Who built up Sion with Blood and Jerusalem with Iniquity; the Heads thereof judge for Reward, and the Priests thereof teach for Hire.* And the Scripture testifies with us against all those Ministers of Antichrist, who preach for Tyths or Hire now in the Gospel Dispensation, which he, the Author of Glad tidings, Christ Jesus, came to put an End to. And are they not like unto those *Pharisees* marked out in *Mat. 23. 4, 5, 6, 7?* But Jesus gave Commission to his Disciples and Ministers, to Teach all Nations, Baptizing them into the Name of the Father, Son & Holy Ghost: which was not outward Water (but is that One Baptism, according as before declared) and set forth their Wages, which was only and restrictively, *Food and Raiment*; and not to make themselves Rich with *Poor Mens Labours*, as the Ministers of the Letter now do: But those whom God hath made able Ministers of the Spirit, as they have received the Gift of God, Freely they give it. So the Scripture is profitable to us for these things, and reproves the False Worshippers, and Persecutors of God's Children; and if they did mind the Power of God, which the Scripture declares of, it would instruct them in Righteousness, to grow up in the Truth, & become Children of God, Perfect, which is the tendance of Scripture, as given by Inspiration: so let them either own Perfection, or deny the Scripture; which we witness, that given by Inspiration, is to this End, *That the Man of God be Perfect, thoroughly furnished to all good Works; and the Work of God's Ministry is to make Perfect; and the Heavenly Wisdom is preached to them that are Perfect,* 2 Tim. 3. 16. Eph. 3. 12. 1 Cor. 2. 6. Thus we are Witnesses of the Glory and Power of God arising in the Hearts of his People (whom he has chosen to do his Will) which Power is, to break down every Image set up in Opposition to his own Name (for that alone must be Exalted) which to us that love the Lord (though hated of the World, which lies in Wickedness) is become as a precious Oyntment, in which Name we feel Preservation, and are enabled to Praise him in the Land of the Living. *So be it.*

*Lastly,*

*Lastly, Let the little Flock, whom my Heavenly Father in the Light of his Countenance has gathered into Fellowship with him; in the secret Disillings of his Love, Rejoyce, in that the Path of Life is open'd, and the Myſtery hid from Ages & Generations now more perfectly reveal'd to us: For Eye hath not ſeen, nor Ear heard, neither hath it enter'd into the Heart of Man, naturally to underſtand thoſe things which God hath prepar'd for thoſe that love him, but he hath revealed them to us by his Spirit; wherein walking in the Way of Righteouſneſs and Holineſs, you with me, and I with you, behold our Name written in the Book of Life; and this is the Ground of our Peace and everlaſting Joy, though we yet ſuffer many things from Unbelievers, which may be accounted as Afflictions, abiding in the Faith this breaketh them all, and they do but work in us the ſenſe of a far more exceeding eternal weight of Glory. So let us preſs on, who are come to know the Sword of the Spirit, which is the Word of God, with one mind in the pretious Truth; which the Operation of this Eternal Spirit hath wrought in us; that in the ſeparation from that which is vile of the World, which lies in Wickedneſs, we may ſtand as one, Members of that Body which is pure, whereof Chriſt is the Head; And in the Counſel of God, which through the Living Power he has placed in us, feel our Abiding; in which Springs of Life and Vertue flows in unto our Souls, to keep us in the Sweet Savour, and Unity one with another; which was the Prayer of our Lord and Saviour, That all his might be bound up in one with him; wherein he ſaith, in the Spirit of his Father, As thou, Father, art in me, and I in thee, let theſe alſo be One in us, that the World may believe thou haſt ſent me?*

And Friends, Thoſe who ſeem to be of us, yet in Faithfulneſs abide not with us, not denying themſelves, and take up the Croſs to the World, and its Corruptions; the Love to that ſtill remains more then to God: ſuch rather would draw you from the Life to glory in your Fleſh: For the Liberty promiſed unto ſelf ſprings not from the True Root, Chriſt Jeſus, the Eye kept open by God is quick to give you a Diſcerning betwixt the Pretious and the Vile; with that which is Pretious joyn, where the Fear of the Lord is truly placed, and love to be a Companion of it, in which ſincere Walking before the Lord we adorn the Goſpel, and feel Comfort

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arise daily to our souls, and Living Water distilled to the tender Plant our Heavenly Father has planted, which only he alone brings forth Fruit unto him : And in this my Heavenly Father is Glorified, That ye bring forth much Fruit, into which Power, Love and Vertue all his Little Ones are commended, where we find a safe Habitation in the Name of the Lord, under the Shadow of whose Wings our Reposing is, till all the Storms & Calamities be over-past : For, the Violence and Unrighteousness which the whole Earth (in its corrupted State) is filled with, must come to an End, but Righteousness, Peace and Truth (the Government of the Son) which the Children of God are made Partakers of, shall never have an End.

*The Life and Power is now arisen over all,  
which brings the Soul out of its Dreadful Fall.  
The Man of Sin is Crush't, and Bruis'd under,  
through Faith in Christ, who Cleaves the Rocks assunder :  
Where Springs of Water flow unto our Souls,  
and makes us more Rejoyce then they that drink in Bowls.  
In days of Ignorance, before the Light sprung up,  
we felt not this, with him the Lamb to Sup.*

Samuel Watson.

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THE END.



